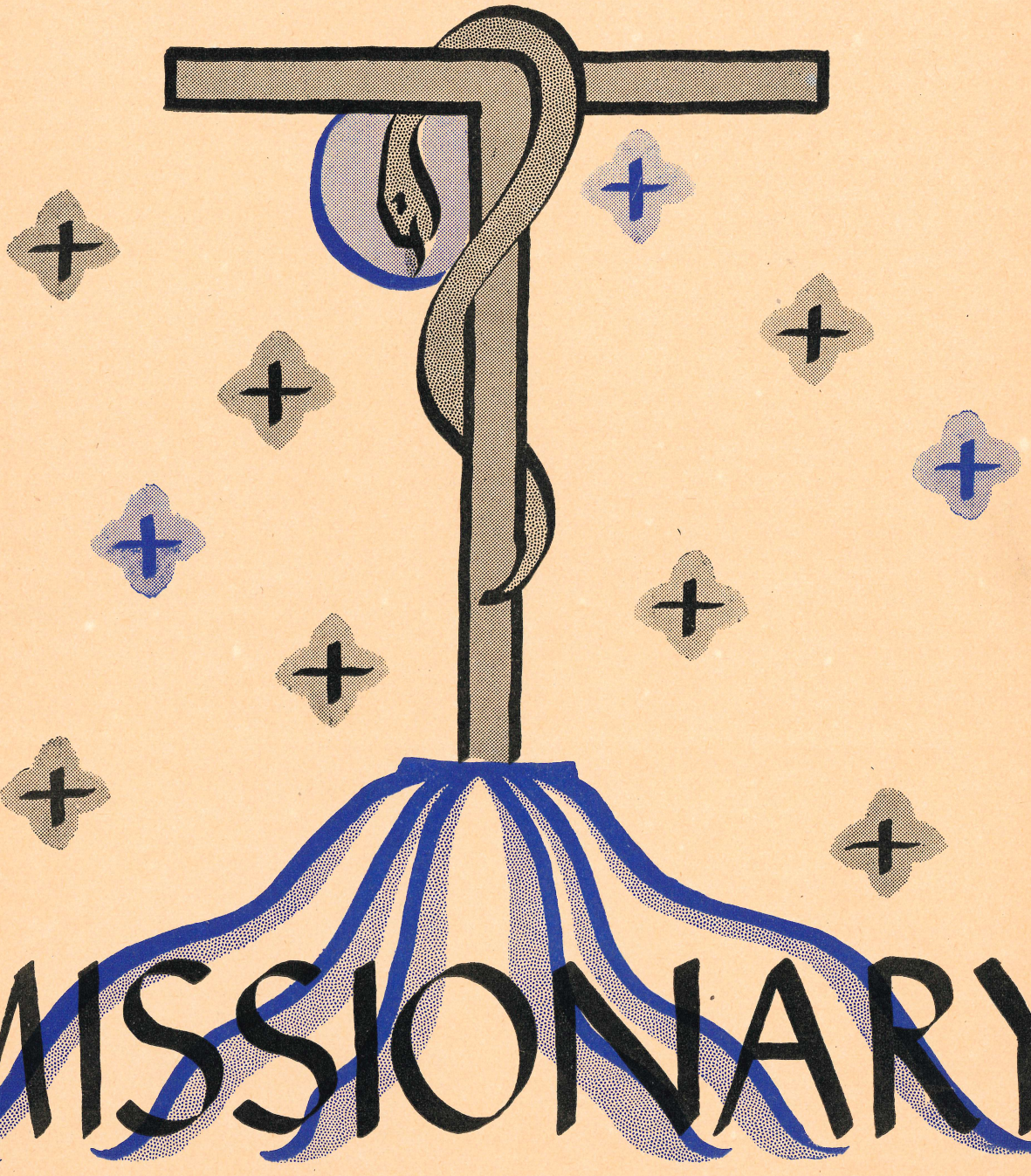
The MEDICAL MISSIONARY



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ACROSS THE PAGES . . .

HIS EXCELLENCY, THE MOST REV. WILLIAM A. GRIFFIN—Bishop of Trenton—proposes an inspiring method of instilling mission-love into the hearts of the young. As former director of the Society for the Propagation of the Faith His Excellency made a thorough study of the missions. He shows how the teacher in the home countries, burning with love for Christ and His Church, can turn all into profit for the spread of the Kingdom of God.

SISTER M. OLGA, C.S.C., has given many years of service in a teaching capacity in the schools conducted by the Sisters of the Holy Cross in Bengal, India. She writes from first-hand experience on the training of Indian girls for their future life-work. At present Sister is stationed at Holy Rosary Academy, Woodland, California.

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THE MEDICAL MISSIONARY

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Member of the Catholic Press Association

SISTER M. LOYOLA, S.C.M.M.
Editor

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The Motherhouse and Novitiate are located in Fox Chase, Philadelphia, Pa. There is also a House of D. C., and Houses of Postulate in studies in Brookland, Washington, England and Holland.

At present the Society labors in India, where the Sisters conduct Hospitals, dispensaries, maternity, and child welfare centers, training schools for native nurses and midwives, and similar health activities. It is the purpose of the Society to send Medical Missionaries to any mission field of the world. The Society has many requests; it needs many vocations.

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of the Orient.

"Thy Kingdom Come" - -

Adam and Eve's bite into the apple has disturbed the harmony of things in the world. Laws were given—not for the sake of laws—but to re-establish harmony. In the fulness of time, God's Only-Begotten Son came into the world to reestablish harmony between the fallen race and God. He left His example, His words, His own Body and Blood, His Church to establish harmony among all those created to God's image and likeness—that all may be one—as the Father and He are one.

All men are objects of God's love and mercy, but not all have been visibly incorporated as yet into that structure of harmony—the Mystical Body of Christ, of which He is the Head and life-giving element and those reborn in the waters of Baptism, the members.

While some good can be found in almost any non-Catholic system of religion, it does not take very long or deep study to discover evidences of disharmony in its teaching. Its victims—the adherents—are mostly so by heredity, not of their own choice.

In Christ—the Truth, the Way and the Life—there is no disharmony. In the Body of which He, the Eternal Wisdom, is the Head harmony is possible, although there are different offices, different functions, different capacities. Christ desired that all be one, as the Father and He are one. "Go, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit . . ." was His farewell command.

Baptism brings membership into the Body of Christ. We know from history how many pangs of pain and how much labor it has cost the Apostles and their followers to obey the injunction to carry the priceless gift of Baptism, of re-birth, to the ends of the earth. On the birthday of the Church—the first Pentecost—the Visible Body of Christ was brought to the number of three thousand. Today it is four hundred millions, while its potential membership is one and one-half billion.

Is it any wonder that the Church, the Mystical Body, animated by the love of Christ and His hunger for harmony—that all be one—never wearies of her ambition to grow—grow—grow! It is more than an ambition; it is the very reason of her existence. She must grow to bring the lost harmony—through the fruits of the Redemption—to the whole world—to all its millions.

The Mystical Body has grown to a tremendous proportion, but as Père Charles, S.J., says: "It must quadruple and quintuple itself in size and weight. The law of growth is inherent in it, as it is in the mustard seed . . . The Popes remind us constantly to push on. When a living organism grows, it does so proportionately in all directions; growth is not specialized in one organ; it is not monopolized by one member. Everything must contribute its share harmoniously according to the same rhythm, the same cadence. One can say in truth that the work of the missions is a duty for all, the principles of which are the least definitely determined no doubt—but the most grave and universal; to work at the extension of the Kingdom of God—it is not in the tables of the law that we look for the command, but we will discover the obligation of it in our baptized souls."

It is simple to draw the conclusion. All of us who are baptized and are living cells of the Mystical Body, bearing in Its depths this inherent urge to grow, must either participate according to our function in that Body or refuse our share and isolate ourselves partially or entirely. In the latter case, the whole Body suffers and the individual suffers because what he has received is not for him alone, but at the service of all. Those who have received Christ have received all. They have received Him, not for themselves, but also for others. This principle brings with it a mission. In the spiritual order riches cannot be hoarded; "one only possesses what one gives," says St. Ambrose, and one does not keep it without giving it.

Now that the Holy Father has pronounced America the hope of the missions, calling for an intense interest and activity for the promotion of the growth of the Mystical Body—the Church—is it not logical to look to the parents and teachers of the growing generation to fill it with love that quickeneth and information that sows the seed for serious thought and inspiration?

How? His Excellency, the Most Reverend William A. Griffin, D.D., Bishop of Trenton, who in his former capacity as Director of the Propagation of the Faith has made a long and fruitful study of the missions, gives an answer in the article he kindly allowed us to reprint.

Does His Excellency advocate an easy, stereotyped way, a definite book, a definite method? No—the knowledge in a "one-department" way will not suffice to teach missions—the informal way is the best way. It requires the best teacher, the one who is permeated, soaked through, steeped, in Christ's teaching, in His love, in the way the Church yearns, thinks and acts—and in the realization that everything created can be profitable unto the Kingdom of God.—A.D.

Insinuating the Mission Idea in the Class Room

by
THE MOST REV. WILLIAM A. GRIFFIN, D.D.
Bishop of Trenton

The title of this essay means just what it says, for the essay concerns itself not with the formal and explicit teaching of the missions in the classroom, but with the informal and indirect suggestion of the mission idea to the pupil. We shall keep strictly to the dictionary meaning of the word "insinuate," that is, indicating or suggesting indirectly, intimating, introducing gradually, making indirect allusions, with the mission thought uppermost.

This is one of the most practical and easy forms of missionary co-operation. Even more than that, it has to do with practical religion, with helping our youth to live their religion.

* * * *

Fundamental Principles of Missionary Co-operation

(Laboremus Pro Missionibus, March, 1936)

1. **"Missionary Action** is the whole of the apostolic activities of which the Catholic missionary makes use to build up the Catholic Church, the normal means of man's salvation, among heathen peoples.

2. **"Missionary Co-operation** — the ensemble of studies, works and undertakings whose scope is to keep the conquering spirit of the Church alive among Catholics and to spur them on to help and support, in some way, the missionaries' apostolate among heathen nations.

3. "The principal means of missionary co-operation are prayer, propaganda, vocations, alms. The spiritual part holds first place.

4. "Missionary co-operation is **not a work of supererogation;** it is a precise **duty** resting, in proper proportion, on all members of the Church. The fulfilling of this duty must be an integral part of the religious life of each parish.

5. "The duty of missionary co-operation is imposed upon all Catholics by the law of charity towards one's neighbor, by the virtues of religion, obedience and gratitude, by the example of the early Christians and by our common spiritual interest.

6. "Moreover, besides these reasons, the doctrine of the Mystical Body of Jesus Christ lays upon us this missionary duty, for this doctrine . . . teaches us that every member of the Mystical Body of Jesus Christ, that is, every baptized person, is held to act jointly with the others for the general good, for the development and for the growth of the whole body, helping it to come to maturity. **He who refuses this unity of action is a rebellious member, a stumbling-block to normal development.** But the Church is this Mystical Body of Jesus Christ, and the Church cannot grow and come to maturity, that is, extend itself to all nations, unless missionaries make constant progress. Is not the winning of all races the very reason of the Church's existence?"

What "Insinuating the Mission Idea" Is Not

For practical purposes mission activities fall naturally under two heads: 1. curricular—in the classroom; 2. extra-curricular—outside the classroom. The curricular activities have to do with the explicit and formal teaching of the missions; the extra-curricular, with the efforts of the pupils motivated by the desire to help the missions in some way. Examples of curricular activities are: the study of the life of Damien the Leper, or of Father McShane of Maryknoll, or of Father Monahan, "the Padre of the Press," or of Pauline Jaricot, Foundress of the Society for the Propagation of the Faith. An example of the extra-curricular activities is The Catholic Students' Mission Crusade, a movement promoting extra-curricular activities among students. BUT, our subject here is not concerned with either. 1. Not with extra-curricular activities for obvious reasons; 2. not with the formal teaching of the missions in the classroom because (a) no scientifically prepared handbook is yet available for the teacher and (b) at present no time is allotted in the curriculum for mission study. Rather we are concerned with suggesting, insinuating the mission idea frequently, regularly, insistently, **without seeming to do so.**

Analogy With Religion

Like religion itself **"The Missions"** must be inculcated day in and day out in school routine if the idea is to bring forth lasting fruit in mission vocations and mission aid. In inculcating religion many wholesome moral and spiritual truths and ideals are put before our children at every moment of the day by a zealous teacher while she is imparting knowledge of the various subjects in the curriculum, as well as in her teaching of the **Catechism.** In a similar way the mission idea may be suggested or

This article is reprinted from a pamphlet through the courtesy of the St. Anthony Guild Press, Paterson, N. J.

insinuated even while teaching subjects that have no direct bearing on the missions. Is it not the atmosphere, the associations, the ideals, the motives, the teaching staff, the student body, that make a Catholic school and distinguish it from every other kind of school? Who would dare to say that the distinguishing feature of a Catholic school is the mere formal study of the Catechism? So the missions are not learned best, nor do they achieve most, from what might be called the formal study of **"The Missions,"** but rather from the atmosphere, the suggestions, the insinuations, the motives, that characterize a teaching staff and a student body that are mission-minded.

Thesis

Especially in the souls of children and youth, the mission idea can be inculcated just as easily while the child is studying Arithmetic or Grammar or Rhetoric or Spelling or History or Geography or the Social Sciences, as when it is hanging on the lips of the teacher while she is telling the story of Damien the Leper, or Father McShane of Maryknoll, of the "Padre of the Press," or of Pauline Jaricot. The purpose of this essay, therefore, is merely to suggest by way of examples how the mission idea can be thus insinuated and bear rich and abundant fruit, not only for the missions, but for the child's own religious advancement and practical religious outlook on life, which after all is the essential purpose of Christian Education. With the knowledge and experience of methods which the teacher already has at hand, even a few examples illustrating my thesis will not only convince the teacher but will open to her imagination and intellect the tremendous possibilities in this field. Moreover the comparative ease with which the teacher can suggest the mission idea while teaching her other subjects will be a source of encouragement to the teacher herself and of interest and inspiration to the pupils. Thus with the thesis in mind, we are ready to cite illustrations.

Arithmetic (Some Illustrations)

1. Paul said the Hail Marys of the Rosary for three days for the Negro Missions. How many Hail Marys did Paul say altogether?

2. Ti Sang, a Chinese boy, wanted to become a Catholic. He had to walk 2½ miles each way on Monday and 3½ miles each way on Tuesday to visit a missionary for instructions. How many miles did he walk altogether?

3. The children will be surprised to discover that while in the metropolitan areas of one hundred square miles embracing New York or Chicago or St. Louis, there are Catholics running into the hundreds of thousands, yet in the home mission dioceses like Salt Lake, embracing a hundred thousand square miles or more, there are less than 10,000 Catholics. How easy it is to find the area of missionary dioceses in our own country and the number of Catholics compared with the number of non-Catholics living within these areas; or the area of the Vicariate of Yuanling, China and the number of Catholics compared with the tremendous number of pagans living within that area. Problems centering around the airplane, the automobile, the motorboat or the motorcycle, now being used in missionary fields, can all be made interesting with the miles per gallon, the cost of gasoline and oil per gallon, the distances covered and by whom: problems of simple and compound interest in annuities, insurance, expenses of missionaries and missions, etc., all can be part of a child's daily work in arithmetic. Formally the teacher is imparting the knowledge of arithmetic called for in the curriculum for the day and the hour. But how effectively is she also teaching the missions!

Grammar and Rhetoric

Every phase of formal grammar can be illustrated by mission material so that the mission idea is insinuated with the grammar content. The declarative, interrogative and exclamatory sentences; the simple, compound and complex; the word, the phrase, the clause, the principal parts of speech and the modifiers; the grammar and rhetoric of the sentence, of the paragraph and of the whole composition; the rules governing syntax as well as clearness, force and ease—all can be illustrated and made more interesting by examples that find themselves in the teacher's plan book because she wishes to insinuate the mission idea with the formal study of grammar and rhetoric.

a. It is easy to illustrate the adjective phrase in sentences like the following:
   1. Many children **in China** are pagans; or,
   2. Children **in the United States** can help the missionaries at home and abroad;

b. Interrogative sentences suggesting the mission idea are illustrated as follows:
   1. "What can children and their parents do to aid the missions of the Catholic Church?"
   2. "Why should people belong to The Society for the Propagation of the Faith?"
   3. "Why did Christ say: 'The harvest indeed is great, but the laborers are few'?"

c. The compound sentence:
   1. The Sisters of Charity work among the Chinese and the White Sisters labor in Africa; or,
   2. Missionaries go to China and they suffer many hardships in order to bring souls to Christ; or,
   3. Be mission-minded and you will help the Missions.

The complements in grammar—the direct object, the predicate objective, the predicate nominative, the predicate adjective—may all be illustrated from mission material with equal effectiveness. It is just as easy in inculcate the **mission idea** in the sentence "Isaac Jogues was a Catholic missionary among the Mohawks", and "Tegekwitha was called

(Continued on page 107)

Sheila Tells The Story - -

by

Sister M. Elise Wijnen, S.C.M.M., M.D.

We often talk of the need of adaptation in missionary work—how a newcomer to the field must learn the ways and ideas of the people in order to be able to help them. But the opposite is true also. The people have to put up with a great many things from us—which to them seem queer and contrary. That they do so with remarkable courtesy and good grace is often a great lesson to us. Here is Sheila, to tell you of her experiences:

"Of course I'm glad to be home, but I did have a most interesting time in that new hospital in Patna. You remember how sick I was when I went there? I could hardly hold up my head, and my feet were so swollen that I hadn't been able to walk for weeks. Well, finally my husband and father and brothers made me go to Patna—to the Padri-ki-Haveli hospital. There is another name for it, but I cannot pronounce it.

"We arrived there in the evening, and when we turned in the gate and saw all those strange people there I wanted to go right back. Then a **memsahib**, all dressed up in queer plain white clothes with no ornaments at all, came out to the **gari** (carriage) and told us not to be afraid but to come right in. We could hardly understand her. Yes, she spoke Hindi all right, but her speech was quite different from our dialect. But she smiled very nicely and seemed quite friendly, so we decided to try it anyhow. I was really too tired to go back that evening.

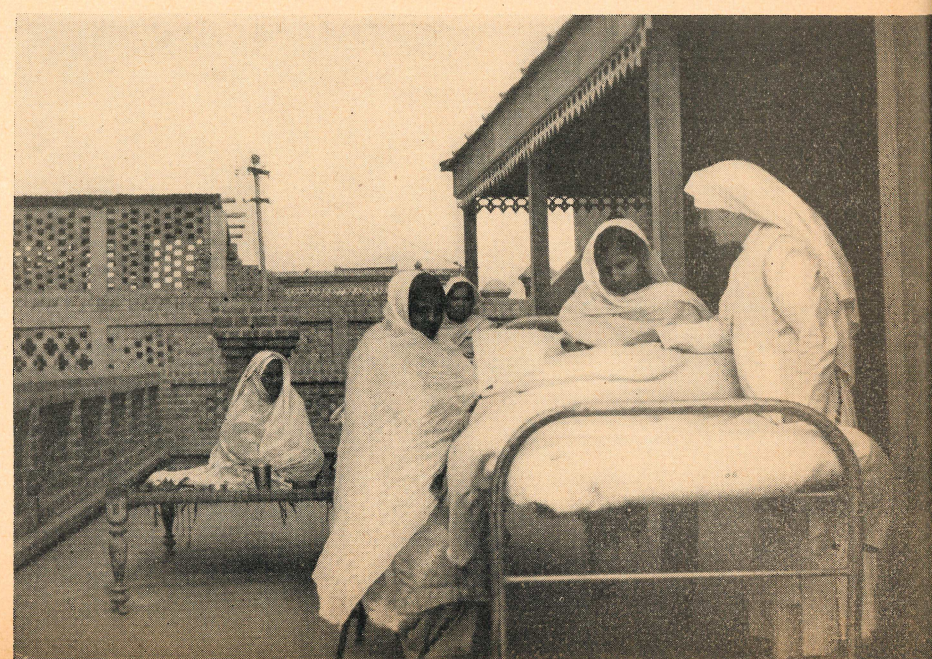
"Fortunately an Indian nurse arrived to help me down from the carriage. We explained everything to her, and she said she understood it all but that I would have to tell the doctor. She took me into a huge room with a lot of beds all lined up along the wall. No, they weren't **charpoys** (string beds) but big high beds with white sheets, all clean. I was afraid to climb on top because I thought I wouldn't be able to get off alone. But all the other women were lying on those beds too, so I gave in.

"Then the doctor arrived and began to ask me all sorts of questions. She was a white **memsahib,** just like the first one, but after a while I began to understand her better. She wanted to know all about my swelling and weakness and whether I had any pain. I told her to ask my husband, since he can talk much better than I can and is more used to meeting strangers, but she wouldn't hear of it. She made me tell everything myself—it made me feel quite important!

"The **memsahib** told me I would have to stay in bed quite a while and get a lot of treatment, because my blood was as thin as water. She pricked my finger to show me; it hurt, but we all could see how white my blood was. Even my mother-in-law was convinced that my case was bad and that the new doctor understood all about it. So we decided to stay.

"The nurse gave me some medicine to drink and told me to go to sleep. It was getting dark and the menfolk had to go away. No, they couldn't stay; this is a women's hospital, and all the men are put out of the gate at night. My men knew all about these rules, so they didn't make any fuss. Only my mother-in-law stayed. Then the other patients and their relatives came to talk to me, and they told me such a lot of things about this new strange place that I couldn't go to sleep for a long time.

"Yes, of course I'll tell you what they said; that's just what I'm trying to do. Well, in the first place, you can't do as you please with these **memsahibs.** You have to stay in bed, take bitter medicine and all sorts of treatments, and you can't have all your relatives around you all the time. You



Sister Alma Julia assures the patient that all will be well. The low bed at the left is a "charpoy" or string bed.

have to be careful they don't catch you eating forbidden things, or they scold you. One patient, who had been there for over a week, said that they only pretend to be cross but the others were not so sure. Anyway, we all agreed to warn each other when they were coming. The trouble is they stay around nearly all the time.

"The next morning, when I was still sleepy, the nurse came to wash me. I told her that my mother-in-law had already poured water over my hands and face, but that didn't make any difference. She had a big pan of water, a cloth and a piece of soap, and she proceeded to smear me full of soapsuds and then to wipe me off with water and dry me with a towel. That's how they wash in America, she said.

"We had forgotten to ask what I could eat, so I had to go hungry until we saw the doctor. After a while she came around and saw everybody. You always have to wait until she reaches your bed, that is, until it is your turn. She said I could have milk and rice and vegetables and some fruits and told me to eat meat, especially liver. But that was because she had forgotten we were Hindus. She apologized when we reminded her and did not insist, so we forgave her.

"The worst of it all was the injection. You don't know what that is? I'll tell you. You have to lie flat and very still. Then the nurse jabs a long needle into you. You start up, cry out, and just as you are ready to tell her you don't want that kind of treatment and are going home, she laughs and says: 'Bas, it's all over!' The lump where the needle went in hurts a bit afterwards, but if you don't press on it too often it isn't too bad. I had twelve of these injections one after another, and I survived.

"Really, these **memsahibs** are very queer. They are clever, but there are many, many things about which they know nothing. Take children for instance. You wouldn't believe it, but they **made** my little Chander take some very bitter medicine when he had fever, even though he didn't want it. He cried and screamed when they held him down, but it didn't make any difference. Don't ask me how or why, but that's what they do with babies—even with boys.

"They do many other queer things also. They are called 'sisters' and live all alone without any menfolk. Yes, that's what I said, and it is true; I lived at their hospital for three weeks, so I know. And besides that they manage everything themselves. They don't wear any ornaments either, not even under their clothes, and they never sit around smoking the **hookah** and gossiping. They just keep on working all the time.

"These **memsahibs** even have their own temple where they go every day to do **puja** (worship). Indeed they must be queer, but it is a nice queerness—at least it's very nice for us. Look how much better I am. The day we went home we brought them a large tray of sweets, just to show we did not really mind their strange ways and were very grateful. I think they were pleased too. I know one thing—if I ever get sick again I shall go right back to their hospital!"

And, what's more, I would advise you to do the same!

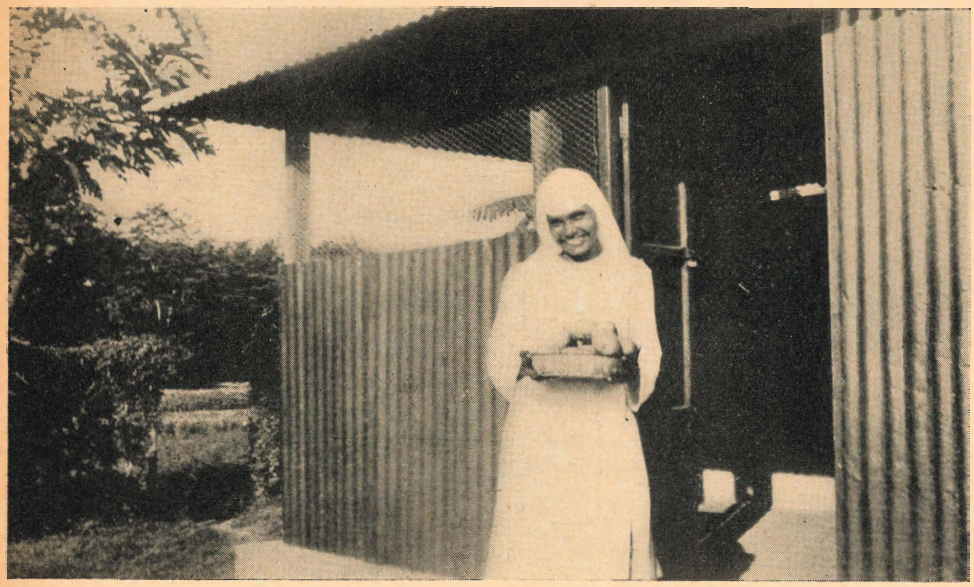
The Training of Girls in Mission Lands

by
SISTER M. OLGA, C.S.C.

In pagan lands marriage is normally the aim of every young man and woman. In India, while many Mohammedans and Hindus accept the ministrations of the nursing sisters and send their children to Catholic schools, they regret the celibacy which will keep such people out of heaven. Heaven is only for those who have done their duty by bringing children into the world! The Catholics, however, know the Church teaches that the religious state of life is higher than the married state. The corollary of such teaching would be a large number of religious vocations, but such is not the case.

Early marriages, fourteen years for the girl, and eighteen for the boy, are usual—a factor which militates against long attendance in school under the influence of the sisters. But while they are in the convent school their minds are daily directed toward eternal truths; they learn the lasting effect of good example and their responsibility to show forth in their lives the beauty of the Catholic faith. Since Catholic books and periodicals, so beneficial in forming character, are rarely found in village homes, it is in the school that ideals of right conduct and Christian living must be presented and fostered.

When a girl marries she does not have an establishment of her own, but lives with her husband's people. In that home the mother-in-law is the ruling spirit as far as the women are concerned. Too often she is a creature of superstitions, influenced by the customs



This Indian sister is a member of the Associates of Mary, Queen of the Apostles, a community founded by the Holy Cross Sisters to care for the sick and to teach in the village schools of Bengal.

of her pagan neighbors. She will spend the much needed coins for charms against sickness and will pay a fakir for his worthless advice if the sickness does come. The newly arrived bride may observe practices she knows are not right, but she is in no position to rectify them. As the years bring dignity to her, her words and opinions acquire weight, and she is then able to put into practice the lessons learned in her convent school days, and to train her children properly.

The development of such Catholic teaching is taken care of by the sodality movement for married women. Already this has passed its initial stage and is reaping a splendid harvest. The establishment of sodalities was attained only after masculine opposition was overcome by the persevering work of the priests and sisters. Organization of women, even for spiritual purposes, smacked of worse than heresy; but since no dire consequences followed in the wake of the pioneer efforts, opposition gradually lessened and there are today many flourishing sodalities. One result of membership in the sodality is a noticeable Catholic atmosphere in the home, as is evidenced by the consecration of the family to the Sacred Heart—a practice which has occurred in encouraging numbers. This and the recitation of the Rosary by the entire family are indications of the new spiritual life, fostered by good mothers, which is pulsing throughout the missions. No doubt this will result in a greater number of religious vocations.

The boarding schools conducted by religious have, by the grace of God, been likewise productive of vocations. There the pupils attend daily Mass and Benediction of the Blessed Sacrament. They have more spiritual advantages than the day scholars have, since their entire time is spent under the tutelage of religious and what is learned is in less danger of being dissipated by adverse outside influences. However vocations are not limited to boarding school pupils, though when day pupils evince a desire for the religious life and the consent of their parents is obtained, they are received into the boarding school to safeguard their vocations. Preparatory, junior, and senior seminaries care for those studying for the priesthood. The sisters conduct juniorates, in which, while they are continuing their necessary secular studies, the young candidates learn the rudiments of religious life. The Mistress of the training school is ordinarily an American or European Sister, who, living apart from her own community, endeavors to instill in her young companions a love for God that will enable them to persevere in their chosen work.

Greater esteem for religious vocations may be looked for as more people come under the influence of their own religious teachers, and realize that he who chooses the path of sacrifice has indeed chosen the better part.

"We therefore, we receive the Holy Ghost if we love the Church, if we are joined together by charity, if we make the Catholic name and faith our joy. Believe it, brethren: to the extent that a man loves the Church, to that extent he has the Holy Ghost within him. If you love unity, whoever possesses some good or some grace in unity, it is for you also that he possesses them."—St. Augustine.

A Teaching Hospital in India

by

Sister M. Alma Julia, S.C.M.M., M.T., Ph.G.

At the all-India Catholic Congress held recently in Mylapore, India, the Very Reverend Monsignor Joseph Panjikaran of Ernakulam gave a paper on Indian Catholic Medical Missions. He had made an extensive study of the subject, a few extracts of which I read in a pamphlet issued apropos of the foundation of an Indian Catholic Hospital Association and the need of Catholic Training Schools for Nurses:

To quote Monsignor Panjikaran:

"There are hardly fifty Catholic hospitals in the whole of India and Ceylon. The bed capacity of these hospitals is only 1466. That means an average of 29.6 beds for each hospital. The hospitals in the dioceses of Goa, Mangalore, Calcutta, Nellore (including Guntur) and Mysore have a capacity of 987, while all the other hospitals have a capacity of 482 beds, that is an average of 10.3. The largest number of beds is in St. Martha's Hospital, Bangalore, with 150. Next comes Calcutta with 110. All the others have less than 100 beds.

"In South India, where we have the majority of the Catholic population, we have also the majority of the Catholic hospitals; but even here the working conditions are very poor.

"I mention these facts because the question of a training center is very important. And at present I find no well-equipped hospital to give a good training course in nursing, for a good training cannot be given to the pupil nurses unless the hospital has at least 200 beds, efficient and very able doctors and other facilities. None of our present hospitals satisfy these conditions . . ."

I do not know the present exact figure for the United States, but years ago there were over 600 Catholic hospitals graduating more than 7000 nurses annually. The population of India and Ceylon, according to the latest census, is about 400 million or three times that of the United States — so much for the figures.

The Purpose of a Catholic Hospital

In India we might say that the purpose of a Catholic hospital is that of the Medical Mission Apostolate, namely, to render medical aid and care to the sick as a work of charity and a means of spreading the Kingdom of Christ.

If we answer the question purely from the practical and material point of view we can divide the purpose of a Catholic hospital as follows:

1. To care for the sick.
2. To train nurses and other medical workers to care for the sick.
3. To teach public health—directly or indirectly. It is not only the patient but also the relatives, friends and visitors who are taught. All acquire some health knowledge, both in-patients and out-patients, in the dispensaries, clinics, etc.
4. To give the doctors of the locality a place where they can send their patients and have their orders carried out.

I will say no more about the third and fourth divisions. It is the first and second points, especially the latter, that interest us here.

If we were providing hospitals only for the care of the sick, what kind of hospitals would we want and where would we put them? I must admit that before coming to India I had rather set ideas on the subject. You wish to come in contact with and influence the native population—the non-Christian population; therefore you would have many small hospitals scattered throughout India's hundreds of thousands of villages rather than a few in the larger centers.

Now I just read in today's newspaper that 90% of India lives in 750,000 villages. Most of these villages are too small, 50 to 100 families, to warrant any kind of a hospital. But they are usually within a mile or less of each other so that one hospital could serve dozens of villages within a ten-mile radius. Even then I estimate that it would require about 100,000 little hospitals.

And what are fifty hospitals among so many?

The more one meditates on these figures the more one realizes that our missionaries from America or Europe cannot begin to think of staffing a fraction of those possible hospitals. That is where the matter of teaching Indian medical workers, sisters or lay women, to supplement, or rather to supply that need enters in.

The "Miniature Hospitals," as His Excellency, Bishop Crowley of Dacca calls them, are still an ideal from the mission standpoint and they have their place. However, the "Miniature Hospital" cannot fill the other needs of the Catholic hospital, especially that of a teaching institution.

Monsignor Panjikaran says that for teaching purposes a 200-bed hospital is necessary. I do not know who told him that or upon what information he bases his opinion. It is not the number of

Sister Dolores demonstrates a procedure for two of our nurses-in-training.

beds that matters so much as whether a small hospital can afford the equipment and personnel needed for a proper training school. We know that in the United States, as standards were raised, many small schools closed because they were found to be too expensive to maintain, although the hospital may not have been lacking in equipment or clinical material. Ordinarily a fifty-bed hospital is the smallest that can manage at all with a training school, but the larger the hospital, the less is the cost of teaching nurses.

India is divided into many provinces and native states, with standards varying from practically nothing at all to those almost equal to European or American requirements. There is very little reciprocity between these provinces and states although at present that question is being worked out. I need only mention here that in the provinces having the highest standards (the Punjab where we are located being first) the requirements are something like this:

The nurse or midwife must have a preliminary education, called Anglo-vernacular, which is about equivalent to Junior High School in the States and means that she can carry on her studies in English. The nursing course is three years, the midwifery course one year more for a nurse and two years for one not a nurse. The course for assistant midwives is two years but has a lower standard, since the student does not need to know English and only an oral examination is required. The hospital to be recognized for Class A certificates in nursing must have a male department and at least fifty beds for women. For Class B—the present status of our own Holy Family Hospital—the nursing of women and children is sufficient. It is planned to raise the requirements for a Class A hospital so that a fifty-bed requirement excludes maternity beds; in other words, the nurses must receive more medical and surgical training.

From the standpoint of our mission work, we have been devoting our time almost exclusively to women and children. In our smaller hospitals and our branch dispensaries, in our village work, etc., quite probably we will still devote most of our energies to the women and children. But from the point of view of nursing education we see that we must also take care of men in our teaching hospitals.

Lest our readers think this is an innovation, I must mention that we have been doing it to a limited extent all along. Our Catholic mission hospitals, although few and far between, as much as facilities permit take care of the mission priests and brothers who can come to them when ill. Often too, we must find room for the poor male Christians from the local settlements. Indeed, it is one of the joys of Medical Mission work that we can sometimes be of service to the priests and teaching sisters of the Diocese or Prefecture. St. Martha's Hospital, Bangalore, mentioned above, the oldest and largest Catholic hospital in India, has an enviable reputation on account of the many priests and sisters they have cared for during the past fifty years.

In planning our new Holy Family Hospital we then calculate that we must have a minimum of one hundred adult beds to receive a Class A rating and to give the best service. Of these, fifty will be for surgical and medical patients, twenty-five for maternity cases and twenty-five for male patients. In addition there will be the pediatric ward, the nursery for the new-born babies and the nursery for the sick babies. When we have a larger hospital we can also take in more candidates for nursing and other subjects.

Holy Family Hospital as a Teaching Center

At present Holy Family Hospital in Rawalpindi is fully recognized by the Government as a hospital for women and children, and the nurses take the State Examinations. It is likewise recognized as a training school for midwives, assistant midwives and

dispensers (the Indian equivalent to pharmacists). We have also started teaching laboratory technicians and anesthetists, although there are no State Examinations or standard requirements specified for them yet.

Since the hospital has functioned as a training school, the following have already been graduated or are finishing their courses:

Nine Associates of Mary, Queen of the Apostles, a native sisterhood from Bengal, have finished their nurses' training and eight of them also completed the midwifery course.

Five Mission Sisters of Ajmer, also a native community, finished their nursing, while six native Sisters of the Sacred Heart from Patna completed both the nursing and the midwifery course.

Two European Sisters, nurses from other mission communities in India, one American Holy Cross Sister, at least a dozen of our own Medical Mission Sisters, and two Protestant nurses, Americans working in a mission hospital, took the midwifery course.

At present three Franciscan Sisters, Servants of God, a native community from Central India, are taking the full nursing and midwifery course, while twelve Malabar girls, native Medical Missionaries-to-be, are in training. Five of these completed their nursing and are now taking up midwifery; five are in their last year of nursing and two will have finished the dispenser's course in June after which they will begin to study midwifery. This month (March, 1943) five more will arrive from South India to begin their training.

And, in addition to these Sisters and candidates, we have several secular nurses in training also.

In appreciation of the generosity of our parents, friends and benefactors who have made the training of these medical workers possible, I quote from a letter written by the Bishop of Ajmer, which is included in the same pamphlet containing the address of Monsignor Panjikaran:

"For the training of nurses I hope that among the few referred to Rawalpindi's Holy Family Hospital has a place of honor. It well deserves it if I am to judge by the excellent training it has given and is giving to sisters of three religious congregations working in this diocese. I am of the opinion that this Society of Catholic Medical Missionaries with its hospital in Rawalpindi offers us already something more than a mere scheme."

Medical missions, in their work of training nurses, technicians and midwives, are an opportunity to share with the apt, kind-hearted, patient and industrious young women of India the scientific knowledge of the West in the spirit of Christ-like charity, so that they in turn may be able to help their own people with the same knowledge, principles and love. In the hands of these indigenous workers, especially the religious, lies the spread of Catholic hospitals, dispensaries and medical work of all kinds. Once they exert their influence with the several thousand Indian Sisters already engaged in education or dedicated to the contemplative life, it will be possible to say of the daughters of India what Pope Leo XIII said of her sons when he founded the Papal Seminary of Kandy in Ceylon: "O India, thy sons will save thee!"

INSINUATING THE MISSION IDEA IN THE CLASS ROOM

(Continued from page 101)

the Lily of the Mohawks", as to inculcate the patriotic idea in the sentence "Washington is called the Father of his Country." It is merely a question of the teacher's incorporating in her plan book for each day's work examples provoking mission interest. Surely this is not difficult.

Theme Work

As the grammar and the rhetoric of the sentence, the paragraph, and the whole composition find their place in the regular curriculum, the teacher need not step outside of the formal study of **composition** to find subjects of missionary interest that will illustrate the working principles of rhetoric in the topic sentence, and in paragraph and whole theme development. Pupils in both grammar school and high school are often called upon to write a theme on Washington, Lincoln, Thanksgiving Day, and similar subjects of national import. What is to prevent the teacher from including among her assignments subjects of missionary interest that so easily appeal to the young imagination and sense of adventure? And these subjects never lose interest.

John Farrow was so thrilled with the news items reporting the transfer of the body of Father Damien from Molokai to his native Belgium that he could not restrain himself from writing a book about "Damien the Leper." And this is only one of the many adventures of the great heroes and heroines of Christ that instinctively appeal to the young boy and girl, and while making them good writers of composition will also make them good missionaries and missionary helpers. The formal teaching of composition becomes comparatively easy when subjects of such tremendous interest as those taken from the lives and heroic achievements of Catholic missionaries are assigned for theme work. Articles of great human interest appear in missionary and other magazines, and from these the teacher can easily draw an almost unlimited number of topics for theme work. What tremendous help the

missions can be to good theme writing under the prudent direction of a mission-minded teacher!

Spelling

It is generally admitted that an assignment of twenty words, exclusive of dictation, is ample for a good day's work in spelling. A little foresight on the part of a zealous teacher will make it possible for her to assign, say fifteen words from the speller and five words of her own selection suggesting the mission idea. And she will have no difficulty in listing for this purpose words of two, three or more syllables according to grade. Simple words like missions, heathen, China, pagan, Cuba, Africa, can be placed alongside of words of two or three syllables found in the speller. And in the higher grades words like Propagation (of the Faith) and Association (of the Holy Childhood) will find themselves quite at home with concentration, demonstration, penetration, etc. In a similar way the teacher can incorporate in her dictation assignment a sentence or two, or even a paragraph indicating a mission thought. Formally and in perfect accord with both superintendent's and supervisor's regulations, the teacher is imparting a knowledge of spelling and dictation, and at the same time she is very effectively teaching the mission idea while seeming not to do so.

History and Geography

For our purpose we place these two subjects together because they naturally belong together. An historical event took place somewhere, on some continent, in some town, on the bank of some river, etc. In the same way when a study of a definite portion of the globe is being made, that study in many instances almost connotes an historical event or a series of historical events which took place within the regions being studied. Here again the teacher has almost unlimited opportunities of developing mission-mindedness in her pupils without taking even as much as five minutes for the formal teaching of the missions. Yet what a wealth of mission thought can be presented to the young mind in the everyday study of history and geography, more particularly in the study of the early colonization of our own country and Canada; of New York, Maryland, Florida and California; of the Great Lakes and the Mississippi; of Mexico, Central America and South America; of the West Indies and the Philippines. Here Catholic missions almost force their attention upon the teacher. It would not be difficult, therefore, to impart the mission idea to her pupils while she is engaged in the formal teaching of history and geography. The teacher can even prepare her classes with the mission thought in mind.

Cartier and the St. Lawrence River and Montreal; Breboeuf and Isaac Jogues in Canada and New York; Lake George, which Isaac Jogues called "The Lake of the Blessed Sacrament"; Father Andrew White and St. Mary's, Maryland; De Soto and the Spanish Franciscans, Dominicans and Jesuits in Florida; Marquette and Joliet all along the Mississippi; Junipero Serra and the explorations in California; the saints' names given to little villages and inland rivers by all these great adventurers—why, it is almost impossible to separate the mission idea from the study of history and geography, because it is the Catholic missionaries, whether to our own Western Hemisphere or to the countries of Europe, Asia and Africa, who have made and are making history and geography. Certainly with this approach to their daily study, our Catholic youth will grow to learn the missions in their true perspective, as something not tacked on to the Catholic school curriculum, but part and parcel of daily Catholic life.

Art

As with all the subjects mentioned above, so with the study of art in the grades of the grammar school and high school, the mission idea can contribute much towards the inspiration which is so necessary in the study and the practice of art. The pupils can fulfill all the requirements of their respective grades and at the same time acquire a fair and accurate knowledge of the missions. The following is an example of artistic lettering in the grades:

As a class exercise, draw up an alphabet of the missions, then let each child use one letter and caption as material for practice in lettering. For example:

A is for ASSISTANCE Our Missions Need.
B is for BABIES Saved By Pennies, etc.
C is for CHRIST, Savior of **All** Men.
D is for DUTY We Owe the Missions, etc.

Vocabulary Study

Let us suppose a sentence is written on the board: "It was an interesting picture the birds made, **gathering crumbs in their beaks and flying to their little ones."**

Can you make a glorious picture? A patriotic picture? Can you make a picture about our missions?

It was a glorious picture St. Francis Xavier made preaching to the pagans, telling of the love of God for them.

Project Work

Children could be encouraged to make their own projects on the **Missions.** Why cannot a child have his "My Mission Book" as well as his "My Mass Book," My Sacrament Book," "My Commandment Book"? All these other project books come by way of suggestion and illustration from the teacher. Why cannot "My Mission Book" come the same way?

The Social Sciences

Catholic missionaries made history and geography. They also made the social sciences. In fact the very beginning of Catholic missionary effort in any new locality is, and always has been, identified

with the creation by the missionaries themselves of welfare agencies to provide for the physical and social, as well as the moral and spiritual betterment of infants, of neglected children, of youth of both sexes, and of the aged! The dispensary, the hospital, the orphanage, the industrial school, the refuge for the aged—all are raised up simultaneously with the mission church or chapel. "Necessity is the mother of invention" is no mere aphorism with the missionary. The very nature of the Catholic Religion requires that the whole man, in body and in spirit, be aided in his attainment of perfection. What a field, therefore, the social sciences become for insinuating the mission ideal. And, incidentally (though this is apart from our thesis), what a field the missions become for the formal and technical study of the social sciences!

Conclusion

Since the best kind of teaching is that which seems not to teach, there can be no doubt as to the effectiveness of insinuating the mission idea while keeping strictly to the school curriculum, day for day and hour for hour and minute for minute, in imparting the formal knowledge of the various subjects required. At the same time it will be seen that this method of insinuating the mission idea is only another incentive towards the exercise of practical religion—helping the pupils to live their religion. The experienced teacher will also see that she is reducing to daily practice the formal principles of Missionary Co-operation so frequently enunciated by the Church herself and more specifically by the Sacred Congregation of Propaganda, as quoted in the beginning of this essay. Since "the Spirit breatheth where He will," and works in the souls of teacher and pupils together, what teacher cannot see in this method of insinuating the mission idea in the classroom the innumerable opportunities that will be offered to pupils for prayer, propaganda, vocations and alms for the missions? Thus the Catholic system of teaching and learning will be strengthened; the doctrine of the Mystical Body of Jesus Christ will veritably be reduced to everyday practice. For the struggles of the Church in the Far East, or in the Icy North, or under the Southern Cross, will be as much a matter of interest to the pupil as the scholastic and athletic achievements of his own school.

As for us teachers, our holy faith and our gratitude for its bounteous gifts will surely prompt us to make our plan books and to prepare for our class work with a view to insinuating the mission idea, no matter how exact our subject may be or how apparently foreign to the mission idea itself. Many things are learned better by suggestion than by formal explicit teaching, and our experience amply proves that **"The Missions"** is one of them. To achieve this happy result requires only a little intelligent preparation coupled with loftiness of motive and prudent zeal—qualities that our very vocation as teachers demands of us.

I trust that I have proved my thesis to the satisfaction of all, including even those who have had only a little experience in the classroom. I trust that this subject and its implications will catch the imagination and dominate the thought of every zealous teacher within the next few years and in every school throughout our beloved America. If so, it will not be long before America becomes one of the most mission-minded countries in the world, which means that priests and teachers, adults and children of America will **pray** incessantly for the missions, become zealous **propagandists** for the missions, encourage **vocations** for the missions, and send ample **alms** to the missions.

One parting thought: no one can doubt but that this frequent, regular, persistent yet unobtrusive insinuation of the mission idea in the classroom will aid materially in the wholesome development of a noble Catholic manhood and womanhood throughout the world. And this is the goal of our vocation as teachers, the lofty purpose of Christian education—"the be-all and the end-all" of its existence.

"Men talk of a new order. It was Christ Who set up a real new order, and today we need a rebirth of that order. Statesmen are going to have their work cut out to bring about order again. The Church has a still higher aim, to propagate the Kingdom of God without which, even in the natural order, there cannot be realized that order which is peace. The Catholic Actionist has a special place in the Apostolate of the Church. We Catholics could do much more than we think possible. Therefore We appeal for action."—His Holiness, Pope Pius XII.

At Home and Abroad - -

Reception and Profession - - -

The feast of the Assumption of Our Lady, August fifteenth, brought Reception and Profession Day once more. On that day eight Medical Missionaries in the United States, England and India pronounced their final vows in the Society. On the same occasion two novices made their first vows, and three postulants were invested in the grey habit of the Medical Missionary.

The ceremony held at the Motherhouse of the Society marked the close of an eight-day retreat given by the Rev. J. Edward Coffey, S.J., of St. Peter's College, Jersey City, N. J. His Eminence, Denis Cardinal Dougherty, delegated the Rt. Rev. Msgr. Thomas F. McNally of Jenkintown, Pa., to preside at the ceremony, assisted by the Rev. John P. Lynch, C.S.C. The Rev. John A. Hack of the Congregation of the Oratory, Rock Hill, South Carolina, and Frater Maurice Shean of the same Congregation were also present in the Sanctuary.

The sisters who made their final profession at the Motherhouse are: Sister M. Michael Waters, R.N., of Roanoke, Va.; Sister M. Winifred O'Connell of New York City and Sister M. Veronica McCarthy of Kircubbin, County Down, Ireland. Sister M. Paula D'Errico of Franklin, Mass., made her first vows.

The postulants who received the habit of the Society are: Miss Catherine Shean, R.N., of New York City, Sister M. Patrick; Miss Helen Danielson, R.N., of Tulare, Calif., Sister M. Jerome; and Miss Monica Orem of Baltimore, Md., Sister M. Adelaide.

The sermon was given by the retreat master, Father Coffey. In developing his theme, "Mary has chosen the best part, which shall not be taken away from her," he addressed not only the sisters but also their parents and relatives—telling them that in giving their children to God they were offering them for a universal maternity. In effect, Father said that in Christ to Whom they were uniting themselves, their maternity became universal—in Him Who came to save all men, they were taking as their field of labor the whole world. Thus the offering made by the sisters and their parents to God was an all-embrassive dedication of universal motherhood—a dedication to the service of the Mystical Body of Christ.

* * *

Though widely separated by the several thousand miles of land and sea, on this particular feast of Our Lady, we were even more than ever one in spirit when five other Medical Missionaries also pronounced their final vows in England and India. They are: Sister M. Pauline Downing, R.N. of Hartford, Conn., who is now stationed at the Mitford Hospital, Dacca, India; Sister Ignatius Marie Desmond, Sommerville, Mass., of Holy Family Hospital, Patna, India; Sister M. Bernadette Dommel of Pecz, Hungary, and Sister M. Jude Caine, R.N. of Madison, Wis., both of whom are stationed at Rawalpindi, India. At the Medical Mission House in Osterly, near London, Sister M. Bernard of Essex, England, made her final vows, while Sister M. Dennis Houtman of Holland pronounced her first vows in the Society.

On the same day another of the sisters renewed her vows for two years in an internment station in Southern Germany. She is Sister M. Madeline Sophie Du Valley of Providence, R. I., who was stationed at the house of the Society in Holland.

SISTER M. PAULA

From Rawalpindi - - -

The summer months have brought us more news about the ever-increasing number of patients at Holy Family Hospital, Rawalpindi. Of late the hospital has averaged approximately eighty in-patients daily, which is twenty more than the usual number. "We could have taken many more but could only give them dispensary treatment because of lack of room and lack of beds," writes Sister Alma Julia.

Typhus Epidemic

"We were distressed to hear," writes Sister Magdalen, "of the outbreak of a typhus epidemic in Baramulla, Kashmir. Two of the Franciscan Sisters, Missionaries of Mary and a secular doctor have died. Several others were still quite ill when we last heard from them. Some of us expected to go up to help them, but we could not obtain the necessary permits to enter Kashmir."

About "Chits"

News of quite another sort concerns the latest "chit" (certificate) issued by Holy Family Hospital. Writes Sister Stephanie: "Have you ever heard of a hospital writing a certificate for the son or even the brother-in-law of the patient so that he might be allowed to take his examinations? Well—as the saying goes — 'truth is stranger than fiction'—and so the story follows:

"The other day about ten o'clock in the morning a well-dressed man appeared with an old admission ticket dated December, 1942. The patient concerned was Shanti, who had been in the hospital from December second until about Christmas time. Her brother-in-law, believe it or not, was so much distressed by her illness that he was not able to follow his studies and his marks were rather low. The headmaster of the school refused to let him take the examinations because of his low marks, preferring to make him wait a half-year longer. 'But that is impossible,' said the young man's father —and so the hospital had to write a certificate stating that Shanti, sister-in-law of so and so, was really a patient in this hospital, etc. Whether the boy took the examination and passed I do not know. But it is the first time I have ever heard of a hospital writing a 'chit' like that!"

* * *

Patna - - -

Building Progress

In Patna there is much going on with the building of new quarters for the nurses. Sister Margaret Mary writes: "The new building for the nurses is almost finished. The floors are being done now, and then we shall start on the roof. It is to be thatched with a layer of tiles going on top of that. It has been most interesting to watch this building grow out of mud and bricks. The scaffolding is made of bamboo tied together with jute string. The coolies, both men and women, do all the carrying of the mud and bricks up and down these most primitive walks and ladders. The women, especially, are a very interesting and cheerful lot. Their children come with them and entertain themselves making mud pies and houses, playing house, and polishing their brass dishes which serve for every purpose and shine like gold."

* * *

Dacca - - -

Emergency Hospital

Perhaps you remember the S.O.S. from Dacca we wrote about last May? Sister Therese had written that two buildings in the neighborhood of the Mitford Hospital were to be taken over and equipped by the government as emergency hospitals. Naturally more sisters were needed, so Sisters Laetitia and Pauline went from Patna to augment the corps. That all is well in Dacca we learned from Sister Therese who wrote not long ago: "Here we are in Dacca with a large community of five! Sisters Laetitia and Pauline arrived safely on the second . . . The emergency hospital is beginning to take shape—the beds, mattresses and pillows are made—but no patients so far . . ."

R. I. P.

Please pray for the repose of the souls of:

Sister Mary of St. Hyacinth, Philadelphia, Pa.

Sister M. Agnola, Holy Cross, Indiana.

Tech. Sgt. Joseph Van Aegtmael, who died as a prisoner of war in Mukden, Manchukuo, (brother of Sister Margaret Mary, S.C.M.M.)

Miss Stella Blanchard, Pittsburgh, Pa.

Mrs. Rose Haislip, Baltimore, Md.

May their souls and all the souls of the faithful departed rest in peace. Amen.

On our farm in Fox Chase, Philadelphia—looking across the meadow towards the barn . . .

"America is the hope of material help and civil freedom for millions in this great war . . . An America of people guided by the supernatural ideal of Christ's Gospel can also be the hope of a permanent and lasting peace. But it will take more than armies of soldiers and fleets of battleships to bring this about. It will take, also, an army of devoted priests and religious, and a force behind the lines of millions of Catholic faithful who are not afraid to accept all that is involved in being a Catholic. This is the opportunity for America. We can only hope and pray that it will also be America's outlook for this and other years to come."

—MONSIGNOR EDWARD A. FREKING

Now, more than ever, do Medical Missions depend upon your cooperation—on your prayers, your interest and your alms.

You can help by:

Reciting a daily *Our Father* for missions and missionaries all over the world.

Contributing towards the building fund of that new hospital so badly needed in Rawalpindi, India.

Giving us your interest by reading THE MEDICAL MISSIONARY.

FORM OF REQUEST

"I give (devise) and bequeath to the Society of Catholic Medical Missionaries (also known as the Medical Mission Sisters), an institution incorporated under the laws of the State of Maryland, and its successors forever the sum of $ .....

for its general purposes."

"AMERICA'S OPPORTUNITY" IS YOURS!

WILL YOU TAKE IT?